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ABSTRACT

This handbook is a resource tool designed to assist Young Men's Christian Association (YMCA) staff and lay leaders of local communities in planning and developing programs for their constituents. Materials included consist of excerpted information from various sources. An attempt has been made to present a total family concept that provides a clearer understanding of black family life. Basic facts discussed focus on strengths of black families, the black family as a social system, sources of achievement for black families, the social development of black children and youth, and ideas for programs. Procedures for setting up a program providing service to and for individuals and families in black communities are suggested. Additionally, objectives for YMCA programs are outlined. An appendix lists sources of information and references used in the handbook, resource persons, and YMCA leaders. (Author/RH)

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BLACK FAMILY

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BASIC FACTS HANDBOOK

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BLACK FAMILY

BASIC FACTS HANDBOOK

- A resource for YMCAs planning to work with Black Families

Elsie Gibbs, Editor
Urban Action and Program Division

2nd Printing Revision
MA-49 #0597

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This original design was created by Ernest Uno, executive of the West Oahu Branch of the Honolulu YMCA. Symbolically, the logo is meant to convey the strength, solidity and movement forward and upward that are characteristics of YMCAs serving black communities. The stylized hand forms a Y, which cradles the YMCA triangle.

BLACK FAMILY
BASIC FAMILY HANDBOOK

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INTRODUCTION

This HANDBOOK is a resource tool to assist YMCA staff and lay leaders of local communities in planning and developing programs for their constituents. It is for their interpretation and creativity.

It is a short presentation of excerpted information from various sources to allow for a clearer understanding of a concept of Black Family Life, the development of the child and the place of the family in the total society.

Also, some factors to be dealt with in order to assist families as they strive toward achieving their goals.

... *It is designed to give some background information on Black Family Life - the strengths, relationships, interrelatedness and some interpretations.*

... *It affords an opportunity to be an extension of the family.*

... *It presents program ideas that can be used or adapted to your local situation.*

... *It presents a plan that can be instituted in your YMCA.*

The HANDBOOK is an attempt to present a total family concept based on the knowledge available to us and build upon it for a YMCA Black Family Life Program.

It covers areas requiring further study and development of the tools and strategies needed to impact upon the lives of Black people and their community for the betterment of our society and the world.

October 19, 1978

The purpose and objectives of this HANDBOOK.

- To reaffirm the commitment of the YMCA to work toward strengthening black families and life.
- To interpret the cultural similarities and differences which can afford multiple resources for the Movement.
- To increase awareness, sensitivity and understanding of the strengths, needs and problems of black families among YMCA lay leaders and professional staff within the Movement.
- To provide skills training for staff and lay persons who work with black families and black individuals.
- To focus on key program areas that will improve the quality of life.
- To take an advocacy role in key areas on issues of concern to black families.
- To stimulate/nurture and support Member YMCAs in their commitment, planning, and efforts that will strengthen black family life ... identifying resources for assisting YMCAs to make an advance for all people.

HOW: Reflections Projections
Problem-Solving Fellowship
Programs

A THOUGHT

When we do the best we can, then release it in GOD's care.

BASIC FACTS ... I. STRENGTHS

"Most discussions of black families tend to focus on indicators of instability and weakness. With few exceptions, most social scientists continue to portray black families as disorganized, pathological and disintegrating."

Dr. Robert B. Hill in his book "The Strengths of Black Families" identifies and analyzes five strengths of black families: adaptability of family roles, strong kinship bonds, strong work orientation, strong religious orientation and strong achievement orientation. These five characteristics have been functional for the survival, advancement and stability of black families. Some of the major findings from this report are as follows:

"1. Contrary to the widespread belief in a "matriarchy" among blacks, our findings reveal that most black families, whether low-income or not, are characterized by an equalitarian pattern in which neither spouse dominates, but shares decision-making and the performance of expected tasks.

2. National earnings data do not support the popular conception that wives' earnings in most low-income black families are often greater than the husbands'. Recent Bureau of Labor Statistics data indicate that in 85 percent of the black families with incomes under $3,000, the husband's earnings surpassed the wife's. Thus, contrary to the stereotypes of black men as "weak," "irresponsible," and "peripheral," the husband is the main provider in the overwhelming majority of black families, whether low-income or not.

3. Most black babies born out-of-wedlock are kept by parent and relatives, while most white babies born out-of-wedlock are given away. In 1969, about 90 percent of the black babies born out-of-wedlock, compared to only 7 percent of the white babies born out-of-wedlock, were kept by the parent and kin in existing families. On the other hand, 67 percent of the out-of-wedlock white babies, but only 7 percent of the out-of-wedlock black babies were formally adopted or placed.

4. Contrary to the belief that dependency is characteristic of most families headed by women, recent Census Bureau data indicate that three-fifths of the women heading black families work--most of them full-time.

5. Our study found that most assertions about widespread desertion in black families are not based on actual desertion rates. In fact, recent HEW data reveal that not even the majority of AFDC families can be characterized as "deserted": only one-fifth of the black families receiving AFDC in 1969 were so described.

6. The high achievement orientation of low-income black families is reflected in the large numbers of college students from these families that attend college. For example, three-fourths of the blacks enrolled in college in 1970 came from homes in which the family heads had no college education. Thus the overwhelming majority of black college students do not come from so-called "middle-class" homes with college-educated parents."

What implications are there for your YMCA?
How can you build upon these strengths?

YMCAS SERVING BLACK COMMUNITIES SINCE 1853

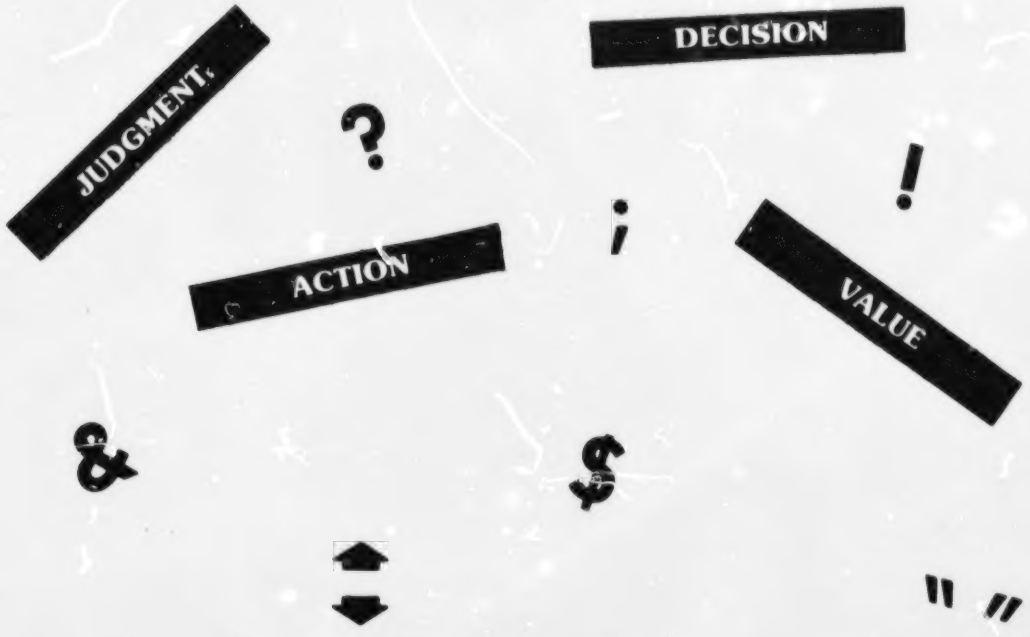
II. BASIC FACTS ... "UNDERSTANDING THE NEGRO FAMILY AS A SOCIAL SYSTEM

Four major concepts provide the essential elements of this perspective: 1) social system, 2) ethnic subsociety, 3) family structure, and 4) family function. The four are, however, highly compatible and suggestive for a study of Negro family life precisely because Negro families have been so conspicuously shaped by social forces in the American environment.

A system is an organization of units or elements united in some form of regular interaction and interdependence. The key words in this definition are units, organization, interaction, and interdependence. It has boundaries which enable us to distinguish the internal from the external environment, and it is typically imbedded in a network of social units both larger and smaller than itself. The Negro family as a social system is diagramed in Figure 1."

In a discussion of Black families and their contribution to the struggles for survival, meaning and achievement, four ideas for consideration are important. "These are the ideas of Black culture, Black consciousness, Black community and Black competence. In each of these ideas the family is central. And the contribution the family has made to Black people and to the larger society can be described, understood and enhanced by a careful analysis of the relationship between and among these ideas and patterns of family life in the Black community."

Your YMCA can institute a series of discussions around these ideas and concept that Andrew Billingsley points up. What about conducting a Community project on the family - awareness and understanding?



A Social Systems Approach to the Study of Negro Family Life *

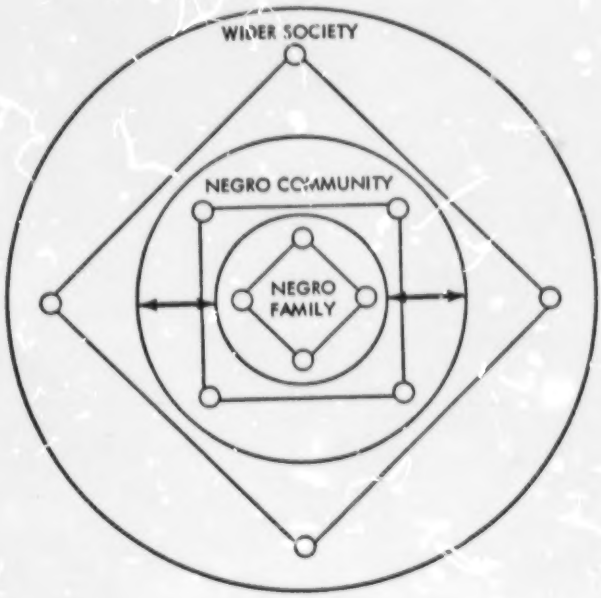


FIGURE 1
The Negro Family as a Social System

The Negro family is imbedded in a network of mutually interdependent relationships with the Negro community and the wider society.
The Negro family includes within itself several subsystems: that of the Husband-Wife, and those of Mother-Son, Mother-Daughter, Father-Son, Father-Daughter, Brother-Sister, Brother-Brother, Sister-Sister, and sometimes the Grandmother-Mother-Daughter subsystems, to mention only the most common.
The Negro community includes within itself a number of institutions which may also be viewed as subsystems. Prominent among these are: schools, churches, taverns, newspapers, neighborhood associations, lodges, fraternities, social clubs, age and sex peer groups, recreation associations, and small businesses, including particularly, barber shops, beauty parlors, restaurants, pool halls, funeral societies, and various organized systems of hustling.
The wider society consists of major institutions which help set the conditions for Negro family life. Chief among these are the subsystem of values, the political, economic, education, health, welfare, and communications subsystems.

*Black Families in White America - Andrew S. Billingsley

The Negro community as an ethnic subsociety is diagramed.*

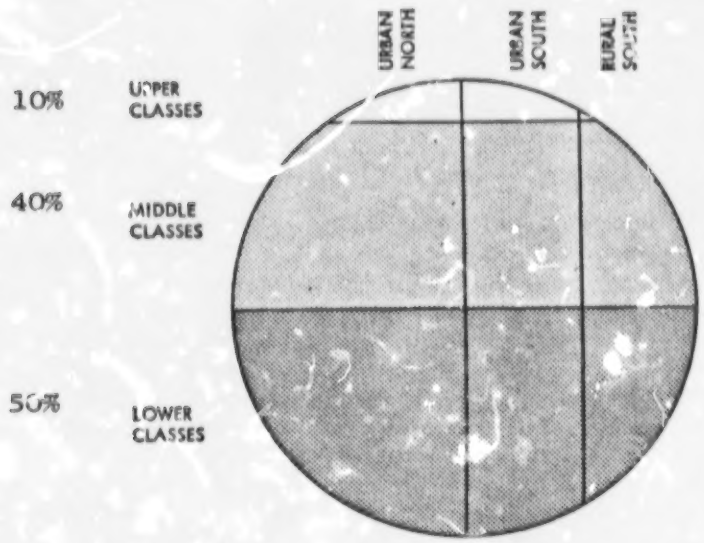


FIGURE 2
The Negro Community as an Ethnic Subsociety

Negro families are located variously in the social spaces created by the intersections of social class, North-South, and urban-rural residence. This figure is conceptual and does not reflect the exact social and geographic distribution of the Negro population. In 1966, roughly one-half of all Negro families lived in the urban North, one-fourth in the urban South, and still another quarter lived in the rural South. We also estimate that roughly half of all Negro families may be considered lower class, about 40 per cent middle class and about ten per cent upper class. If we consider family income as an index of social class, it may be observed that in 1966 50 per cent of Negro families earned less than $7,000, 32 per cent earned between $7,000 and $10,000 and 12 per cent earned over $10,000. There is a high, though by no means perfect, correlation among income, education, and occupation of family head.

*Black Families in White America - Andrew S. Billingsley

III. BASIC FACTS ... "SCREENS OF OPPORTUNITY: SOURCES OF ACHIEVEMENT".

The term "screens" rather than "doors" is used advisedly, ... the doors of opportunity available to other ethnic groups in our society have been historically and persistently denied the Negro people as a whole - first by slavery, then by the failures of reconstruction, and persistently by contemporary social forces which exclude the Negro people from an equitable place in the society. However from time to time opportunities have been opened up in various levels of society, which have enabled most recilient people to survive and in a few cases to prosper.

Some of the dimensions as Andrew Billingsley points up are:

a) *personality dimension - some individuals seem to be born with talents denied others.*

b) *strong families - which seem to be guided in their patterns of interaction among members and with the outside world by a definite set of values or philosophy with an accompanying pattern of behavior consistent with those values and a certain degree of independence and control of forces affecting the lives of their members. They often have an economic footing more secure than the average Negro family in their community. They often have strong social and emotional ties.*

These factors - religion, education, money or property, jobs, family ties, and other community-centered activities - are the chief ingredients of strong family life.

c) *the black community - there are several ways in which community members supplement the efforts of the family to socialize their children to conformity and achievement:*

1) *community members have served almost as extensions of the family and parents i.e. to instruct, discipline, assist, or otherwise guide the young of a given family.*

2) *as "role models" - as an example to and interest in the young people.*

3) *as "advocates" - they actively intercede with major segments of society to help young members of particular families find opportunities which might otherwise be closed to them.*

4) *as supportive figures - inquiring about the progress of the young and taking a special interest in them; and*

5) *finally, in the formal roles of teacher, leader, elder they serve youth generally as part of the general role or occupation."*

"The church is chief among the institutions in the black community that has played an important role in the life of black families, and the school, in a more specialized and limited way, has served similar ends."

TO SUMMARIZE

The family is the strongest institution that Black people have and the struggle for survival must be waged in relation to major areas of life as primary foci of our attention, each of which is intricately related to each other:

1)	*The Black family*	6)	*Communications System*
2)	*A Black Value System*	7)	*Religious System*
3)	*Economic System*	8)	*Legal System*
4)	*Educational System*	9)	*Neighborhood & Housing System*
5)	*Health System*	10)	*Recreational System*

Each of these systems and their various components must be viewed in dynamic interrelationship with each other. The family, however, is the center. The Black individual, whether child or adult, does not exist in isolation but is a part of family life, whether past, present or future. Similarly, the Black family does not exist as an isolated unit, but is intricately bound up with the Black community and the various institutions, processes, problems and opportunities represented therein. In like manner, the Black community itself is a component of a larger society which must be related to, mastered, and transformed in order that Black families function adequately.

It is important to develop

... *self-worth & esteem,*

... *sense of community - not confined specifically or experienced to the nuclear concept isolated in one house but extended and augmented family forms;*

... *build on strengths of Black families:*
strong kinship bonds
strong work orientation
strong achievement orientation
strong religious orientation
adapatability of family roles

It is necessary for Black people to struggle at both the individual and the family level to help fortify their children, themselves and their communities against the forces of racism, and to help encourage themselves in waging the struggle for survival. It is their responsibility to set the direction for their own goals and to monitor their implementation to whatever extent they are able.

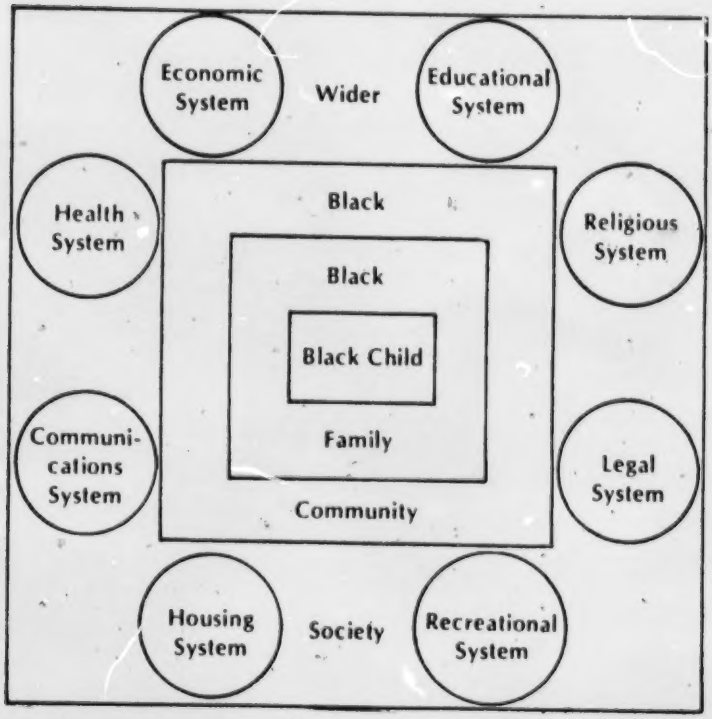
BLACK FAMILY LIFE

Where is the YMCA - Inside or Outside the Black Community? Is it supporting the family? How is it building on the strengths? In the development of our youth, what can the Y do to assist their growth and competency in achieving their goals?

THE STRENGTHS OF BLACK FAMILIES *

- Strong Kinship Bonds
- Strong Work Orientation
- Adaptability of Family Roles
- Strong Achievement Orientation
- Strong Religious Orientation

Community Support Systems **



*Taken from Strengths of Black Families - Dr. Robert Hill

**Taken from Black Families & Their Survival- Teaching our Children to Walk Tall - Dr. Andrew Billingsley

ANDERSON
INDIANA
BLACK
EXPERIENCE
Diploma
YMCAS SERVING BLACK
COMMUNITIES

A DESIGN OF THE SEVEN PRINCIPLES

Taken from the BLACK SCHOLAR MAGAZINE
Cover Design
1974

A Black Value System and the seven principles:

1. Unity - strive for and maintain unity in the family, community, nation and race.

2. Self Determination - define ourselves, name ourselves, decide on our future.

3. Collective Work and Responsibility - build and maintain our community together and make the problems of our brothers and sisters our own and work to solve them together.

4. Cooperative Economics - build and maintain our stores, shops and other businesses and profit together from them.

5. Purpose - make, as our collective vocation, the building and developing of our community to restore our people to their traditional greatness.

6. Creatively - do always as much as we can in such a way that we leave our community more beautiful and beneficial than when we inherited it.

7. Faith - believe with all our hearts in our parents, teachers, leaders and in the righteousness and victory of our struggle.

(Ron Karenza, Los Angeles, CA)

IV. BASIC FACTS ... DEVELOPMENT

We should be particularly concerned about black children and youth of today. It is important that the child receives, during the first crucial five years of life, the kind of nurture, care, love and physical and emotional support which will contribute to later success when encountering the formal institutions of society.
(See Diagram Figure 3.)

> *What are some of the factors to be dealt with as they relate to the child and/or the parents with regards to their culture, consciousness, community and competence?*

Dr. Leon Eisenberg, Professor of Child Psychiatry at Harvard, has listed the following strengths of the "inner city child":

... Black children tend to assume responsibility for other children in the family and in the neighborhood.

... The black child often feels people are what they are on the basis of how they act rather than on the basis of who they are, their titles, or their positions.

... Early in life, the inner city child assumes great responsibility for home and family chores.

... Black children have superior physical coordination and skills. They learn by doing more than by talking.

... Black children have greater faith in what they see than in what they hear talked about.

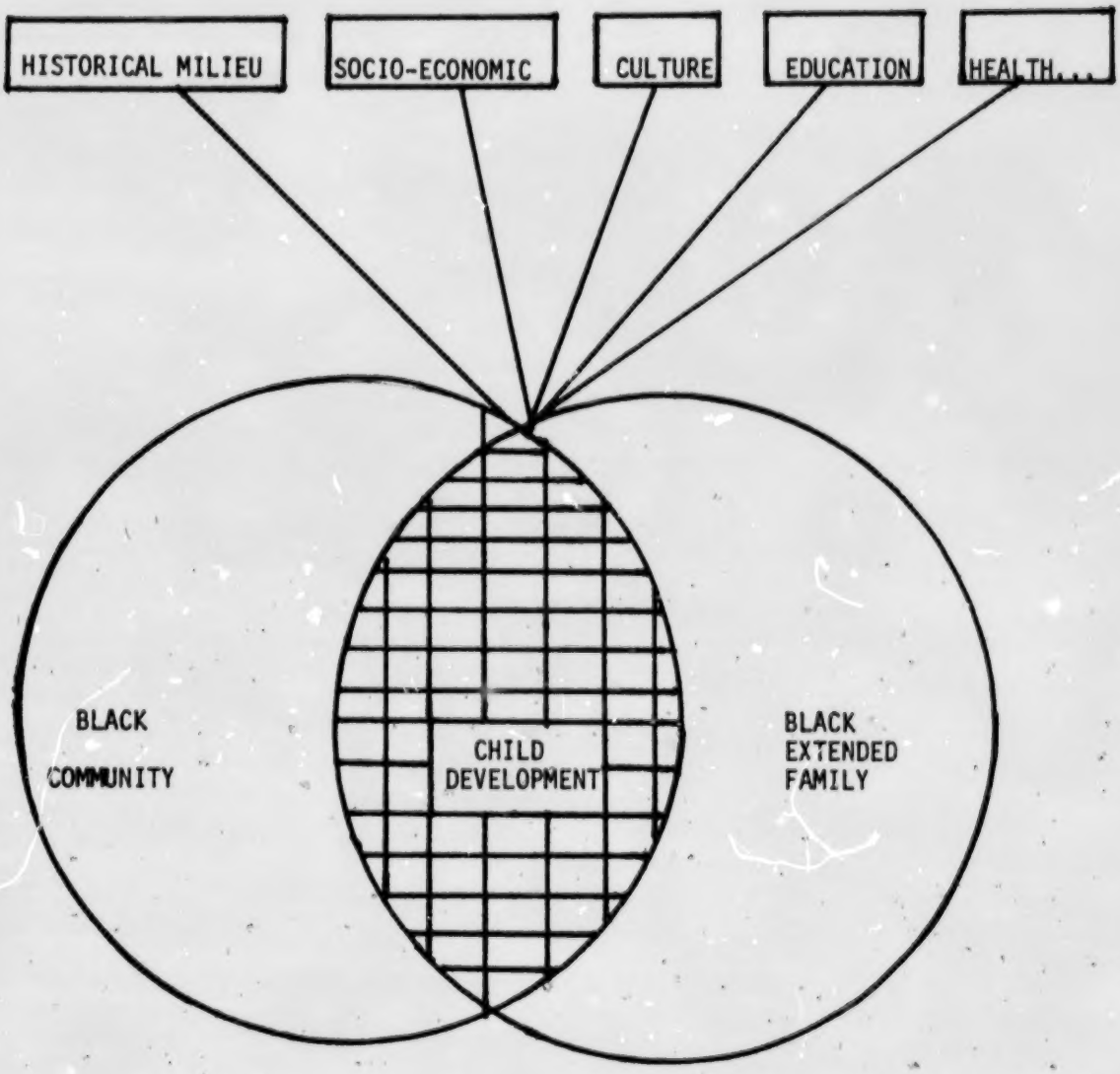
... Inner city children are less marked by individualistic, competitive behavior. They will readily join a group.

... Black children are action-oriented. They are interested more in what people do than in how they feel or what they think.

"These struggles become quite important for ghetto children who must deal with a parent who is emotionally disturbed or who is a victim of drugs or alcohol. Clearly, such children are neglected to some degree, and we can understand why they may develop emotional difficulties.

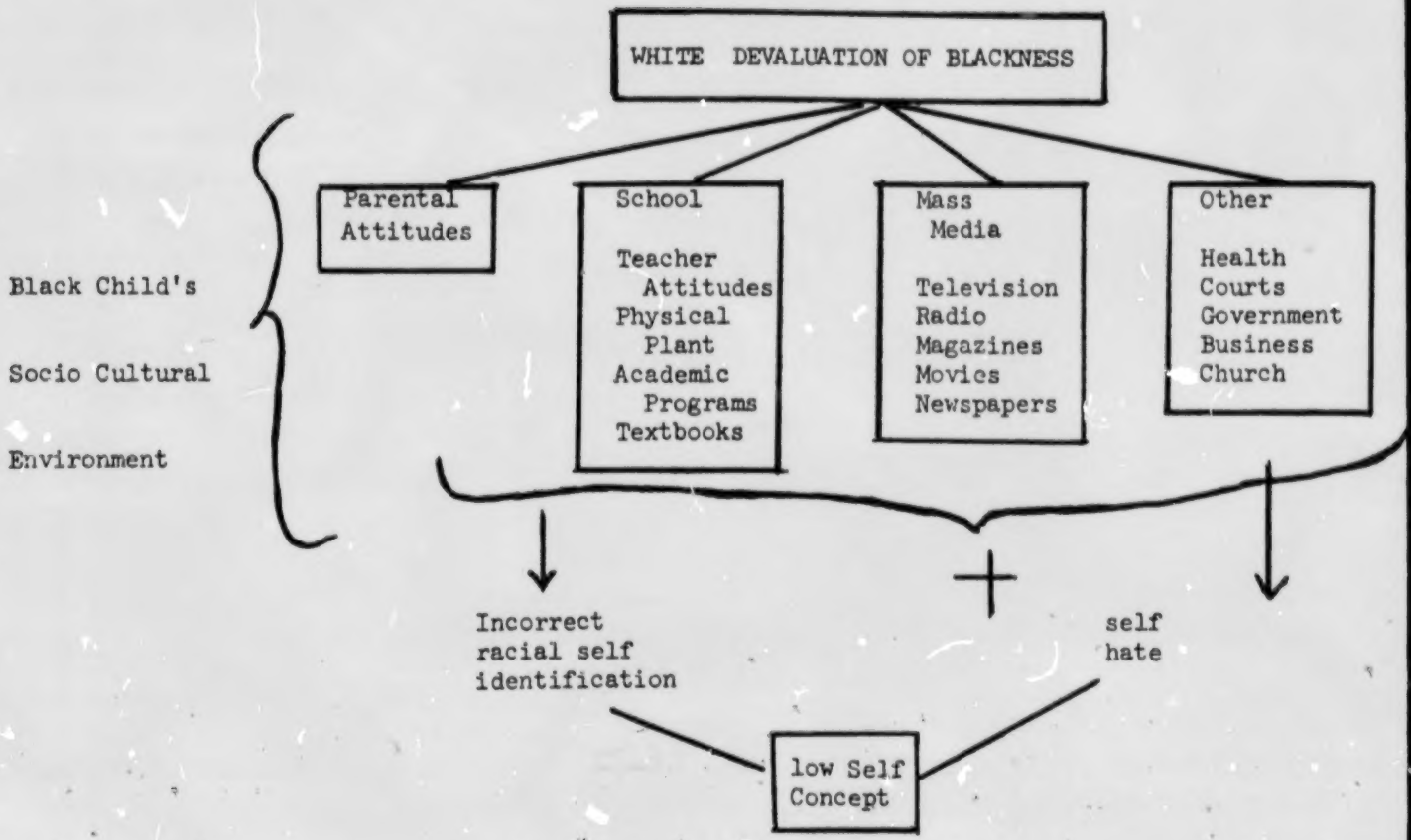
What about children in "nice homes" with problems? Might their parents be in any sense "disturbed?" ... May an overly concerned and overly conscientious parent be so afraid of making a mistake that he/she is neurotic? Some middle-class black parents have this tendency because they wish to protect their children from the kind of hardships they experienced growing up black in America."

BLACK CHILD DEVELOPMENT IN PERSPECTIVE (Diagram Figure 3.)



Conditional factors affecting Black child development.

SOCIAL DETERMINANTS OF BLACK CHILD'S SELF-CONCEPT



(Taken from a Conference report - Institute for Black Child Development, 1977)

How can the black family - and the YMCA as an "extension" of it - prepare the child or youth for experiences that she/he will likely encounter in the wider society?

What type of programs and activities can the YMCA undertake during 1979 - The International Year of the Child? Where would you place your emphasis?

A quote from an article written by Dr. Robert B. Hill in the Annual Report of the National Urban League, Inc. - The State of Black America 1978

"...although there are signs of some degree of economic recovery in the nation, as a whole, no such recovery has reached the black community. Black unemployment in 1977 -- even as officially defined -- was the highest level ever recorded for blacks. While most white workers have been experiencing a decline in unemployment, joblessness has been on the rise among black women heads of families and among black teenagers. In fact, black female heads of families are receiving the major brunt of the current recession/depression.

With declining employment opportunities for adult black women, the proportion of black families with two or more earners has steadily declined. Consequently, the income gap between black and white families is widening, and not narrowing.

The number of poor black families is at record levels today, while the number of children in poor one-parent black families continue to rise. And, about less than half of all black children today are in families in which their parents are unemployed or not in the labor force.

Increasing numbers of black families have had to rely on extended family and kin support. Unfortunately, governmental policies tend to weaken these kinship bonds, instead of strengthening them."

A FAMILY SCORES ... and feels good about itself when its members have food, a decent job, good health, proper education and skills....which will improve their life and that of their community and society at large.

V. BASIC FACTS ... PROGRAM IDEAS

It has been estimated that a quarter to a third of all American children are born into families with financial strains so great that their children will suffer basic deprivations. 41 percent of all black children live in poverty. With all of the complexities of life, itself, even greater strains are placed on the Black family and its community as it struggles to survive in our society.

> *How can YMCAs support and assist families as they cope with social, economic and political forces and pressures from the wider society?*

A DESIGN (Self-help concept)

... *Develop new programs and activities that can be implemented in local communities with the YMCA taking a leadership role. Be sure they are human service activities serving urgent needs of persons.*

... *Conduct workshops for leaders - Board of Directors, staff and volunteers - as well as other community leaders - built around black family life and their concerns. (There are some similarities and differences to be noted)*

Train leadership in program development.

... *Secure resource persons who are specialists - knowledgeable about concerns and problems effecting life in black communities, who and can interact with families.*

... *Collaborate and cooperate in similar programs, with churches/schools and other institutions in the black community.*

... *Establish communication networks within your community and keep in touch with other YMCAs.*

... *Develop new funding strategies and techniques.*

IDEAS (programs and informal education activities)

Listed below are programs that have come from various sources - YMCAs, other institutions and individuals engaged in activities that are similar in nature and are meeting some of the needs of families and their members. Paramount are education, training and skills accomplishment, which can change the behavior of institutions and individuals and make a difference in their human and physical growth.

Some Program Areas:

1) *Planning and Programming for Family Life Education*
2) *Ministry to Young Single Adults*
3) *Single Parent Families (programs/activities)*
4) *Sex Education for Youth and Adults*
5) *Preparation for Dating, Courtship & Marriage*
6) *How to Parent More Effectively*
7) *Counselling Parents with Troubled Youth*
8) *Mental and Physical Health Education*
9) *Grief Recovery (Learning to cope with death & dying)*
10) *Conference for Unwed Mothers and Fathers*
11) *Learning your Rights as Parents*
12) *The Child - I Have Rights, too*
13) *Consumer Education*
14) *"How-to" Workshops ...*
    Finding a Job and the interview
    Dealing with social welfare agencies
    Understanding the Legislative Process
    Dealing with Government Officials
    Building Communication Networks
    Working with the older adult
    Voters Education and Registration
    Developing an economic base
    Reading For Survival In Today's Society

PROGRAMS: TWO WAYS TO KEEP YOUR FAMILY TOGETHER (EXAMPLES)

"Strengthening Black Families & Single Parent Households"
Sponsored by The Allen Temple Baptist Church, Oakland, CA
and the South Berkeley YMCA Resource Center, CA

... Designed to be preventive by providing a service to families before a crisis develops
  ... It's educational, rather than therapy; methods, rather than solutions; tools for better communication.
  ... It's run by trained, licensed counselors
  ... It's a collaborative program
  (Contact: Manly M. Moulton, YMCA, Berkeley, CA.)

"TRY" - Training Resources for Youth Project
Sponsored by the Bedford Branch YMCA, Brooklyn, New York

... It is designed to teach and train youth for employable jobs.

... It is the second oldest private vocational school in the State of New York
(Contact Paul Johnson, YMCA, Brooklyn, N.Y.)

What opportunities are available to you in your local situation? What is your YMCA doing to help keep families together?

YMCAS SERVING BLACK COMMUNITIES

Some "needs" have been expressed which might be promoted:

.... *Need for single parent values education and parent/child relationships*

.... *Need for family orientation to physical fitness programs*

... *Need for training in family life programming*

... *Need for cardiovascular health centers and education*

... *Need for homemaker services and information assistance to families for services, i.e., where to go for help when problems arise and people care*

... *Need for multipurpose Program Centers*

VI. BASIC PLAN (a suggested method)

How to go about setting up a program dealing with service to and for individuals and families in Black communities.

Assess your Association's present knowledge of and commitment to the Black community. This is of utmost importance in order to derive any semblance of success.

1) Check with those closest to you to gain support.

2) Analyze present programs/activities which afford participation by Black people.

3) Analyze present programs/activities where no black participation is evident. Why?

4) Establish a task force on Black Family Life Concerns with major leadership coming from black staff and/or volunteers. Set up adequate time and resources for meetings. Give top priority to recommendations offered by the task force.

In staff session with the General Director and key program committee chairman/member ask that appointment of a Family Life Committee be placed on the Board agenda for action and (or if one is already in operation) that it give specific emphasis on Black family programming.

When approval is given and commitment made organize the committee (or advise the existing Committee of its new emphasis).

Membership of a Black Family Life Committee - The committee should have representation from the eight systems necessary for improving the quality of life of a family. They are:

Economic	Educational
Health	Religious
Housing	Legal
Communications	Recreational

Two-thirds of the members should be of the ethnic background being served with one-third others (if necessary). Preferably one of the members should serve on the Board of Directors.

The goal.....to actively engage in strengthening family life by supporting programs with various methods, techniques, skills and activities that will enable Black individuals and families to have a better way of life in their respective homes and communities.

Its function...to maintain communications with the Board and individuals who are contributing to the growth; development and expansion of family life programs;

.....to stimulate interest in family life activities;

.....to serve as a resource for gathering and supplying information;

.....to conduct surveys and to serve as a data-collecting base for reporting out findings on issues or problems as they relate to family life;

.....to promote and publicize family activities and programs conducted by the Association as they are planned to meet the issues on problems identified.

.....to provide a platform on issues/concerns related to minority affairs.

Method of Work (Committee and Key Staff Person)

Perhaps the first order of business would be to clearly define the purpose by identifying and clarifying the need for involvement and the YMCAs commitment to the program.

Second, What are the age levels to be served? What income levels?

Third, Program: What types (based on need, interest, ability to render service, etc.)?

Fourth, Personnel: What leadership will contribute to the program and operation? Who are the volunteers?

Fifth, Facilities: How will the Y building and other community facilities be used, churches, schools, homes, etc.?

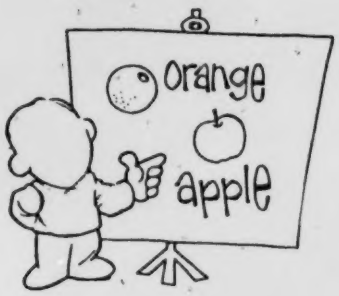
Sixth, Financing: Sources of income needed; budget planning; fund-raising, etc.

Seventh, Evaluation and Appraisal

(It is imperative to anticipate any problems early-on which might occur and try to engage in problem-solving techniques which might off-set head-on casualties)

Program Development

It is the responsibility of the staff person to see that the recommendations from the Board and Family Life Committee are carried out as well as to keep Committee and Board members informed of programs and developments. Keep the Committee apprised of successes as well as problems in order that members can deal realistically and constructively with developments. Such staff work can build an effective and knowledgeable power base for programs.



Orientation for whom?

It is important from the outset to acquaint the Board with a knowledge of the broad aspects of Black Family Life. (Use visual aids, resources, etc.) Present your Action Plan for implementation - (an outline of a year-long program) in order that it may become a part of the goals-objectives of your YMCA.

Staff and volunteers should also be involved, as well as key persons in the community, especially if this is a beginning project. You will gain their confidence and support.

Training

There are many forms that can be used depending upon who will get the training, and for what purpose.

* One form suggested and can be developed building upon the socialization of Black children:

a) Recognition of the importance of early childhood education the relationship between the culture of the black community, childrearing practices of black families, and the learning and expressive styles.

b) Re-education that includes the functions of black families, the characteristics of the black family and the characteristics of black children and childbearing.

c) Responsibility on the part of whomever is able to respond, as viewed in the context of Black Family Life and on the four levels of social reality within which Black people function:
... The Individual
... The Black Family
... The Black Community
... The Larger Society

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*(From a paper presented by Janice Hale, Ph.D., Assistant Professor of Early Childhood Education, Clark College, Atlanta, GA at the 11th Annual Conference of Black and Non-White Laypersons and Staff - Washington, D.C. 11/19/78)

WHAT THE YMCA SHOULD BE AND DO IN THE FUTURE

A Statement

The YMCA in black communities is a family institution - a full service organization serving as a support system and as an extension of the family.

The YMCA as a family institution provides educational support to all family members so they may be able to meet high standards of achievements in the black community and be able to cope in the wider society.

The YMCA is an integral part of family life along with the church, school and other support groups, i.e. fraternities, sororities, and other community organizations in the black community.

The YMCA serves family needs whenever or wherever possible.

The YMCA provides "role models" to families through its programs and services to its members.

The YMCA has changed its approach to family programming to correspond to changes in parenting and male-female roles or relationships.

The YMCA focuses on the positive strengths of the black family as a true extended family.

The YMCA as a full service organization attempts to meet the physical, social and ego needs of individuals.

The YMCA assists in the development of the child.

Some Objectives

Sell the concept of family life and the focus to the community, thereby creating a greater awareness and understanding and a change in behavior.

Conduct YMCA Awareness Workshops and Discussion Groups. Enlist support from other groups in the community.

Form "Nurturing Clubs" (i.e. Fathers Clubs, Mothers Clubs, Kinship Clubs).

Provide "role models" for individuals or families (i.e. boy/girl with one parent, teen-age mother/father etc.)

Recognize YMCAs and families that are instituting the total family concept.

Developed by the Task Force on the Family of the
National Task Force of the YMCA in Non-white Communities

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APPENDIX

Sources of Information and References used in the HANDBOOK

Books, Magazines & Other Sources

Black Families in White America	Dr. Andrew S. Billingsley
Black Families and the Struggle for Survival	Dr. Andrew S. Billingsley
Strengths of Black Families	Dr. Robert B. Hill
State of Black America - 1978 (Urban League Report)	Dr. Robert B. Hill
All Our Children (Carnegie Council on Children)	Dr. Kenneth Kenniston
Ebony Magazine - May, 1974 (Article)	Dr. Alvin Poussaint
The Negro in the Making of America	Dr. Benjamin Quarles
Christian Century Magazine (Article - 1977)	
Institute of Black Child Development (Report - 1977)	
Report of the YMCA Urban Group Program Consultation, Chicago, IL. (June, 1976)	

Resource Persons

Dr. Alvin Lewis
Adult & Family Ministries
Board of Christian Education - Church of God
Anderson, Indiana

Dr. Lillian Lampkin (Retired)
Dean
Hunter School of Social Work
New York, New York

Dr. Patricia Bell Scott
Acting Director
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University of Tennessee
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Mr. Gordon Mack (Former Y Person)
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Dr. Robert Staples
Associate Professor of Sociology
University of California
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YMCA Leaders

Mr. Kareem Adul Aziz, Executive Director, Center St. Branch	Springfield, Ohio
Ms. Yvonne Butler, Branch Executive, North Baltimore	Baltimore, Maryland
Mr. Richard L. Carter, Executive Director, Eastside Branch	Oklahoma City, Oklahoma
Mr. Everett Christmas, Associate Director-YMCA of the Oranges	Orange, New Jersey
Mr. Paul Johnson, Executive Director, Bedford YMCA	Brooklyn, New York
Mr. Milton Lincoln, Layman, BAN-WYS (2nd Vice President)	Atlanta, Georgia
Mr. Manley Moulton, Exec. Dir., South Berkeley Resource Center	Berkeley, California
Mr. Jim Poole, Associate Executive, Metro YMCA	Akron, Ohio
Mr. Ernest Raiford, Retired Executive	Raleigh, North Carolina
Mr. Nelson Newsom, Northeast Regional Associate	Boston, Massachusetts

(Several other persons including technical assistance from Margaret Harris, Ernestine Thomas and Carolyn Holmes)

This HANDBOOK was developed by
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Her background ... over 25 years of service in local and national YMCAs and YWCAs - eighteen years with the National Council of YMCAs' International Division serving as an Assistant to the Director of World Service Publicity and assisted in the production of over ten World Service films; traveled extensively in Africa; in 1971 became a staff associate in the Urban Action and Program Division.

Strongly concerned about family life, her interests include work with the National, State and Local NAACPs; Board of Continuing Education, N.Y.; Urban League; served on local board and committees with the Community Planning Board, Human Rights Commission, League of Women Voters; and still continues working with community groups in various activities.

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